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Evangelical Visitor - August 10, 1971 Vol. LXXXIV. No. 15.

John E. Zercher

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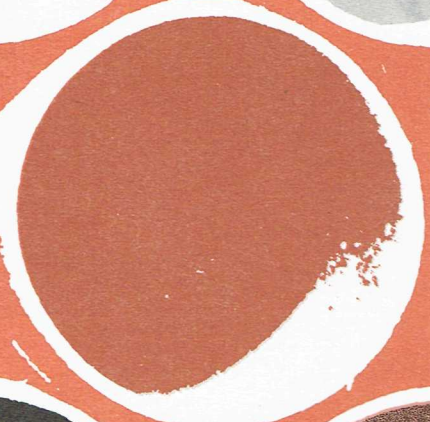
Messiah University is a Christian university of the liberal and applied arts and sciences. Our mission is to educate men and women toward maturity of intellect, character and Christian faith in preparation for lives of service, leadership and reconciliation in church and society.



Evangelical
VISITOR



**General
Conference
1971**



August 10, 1971



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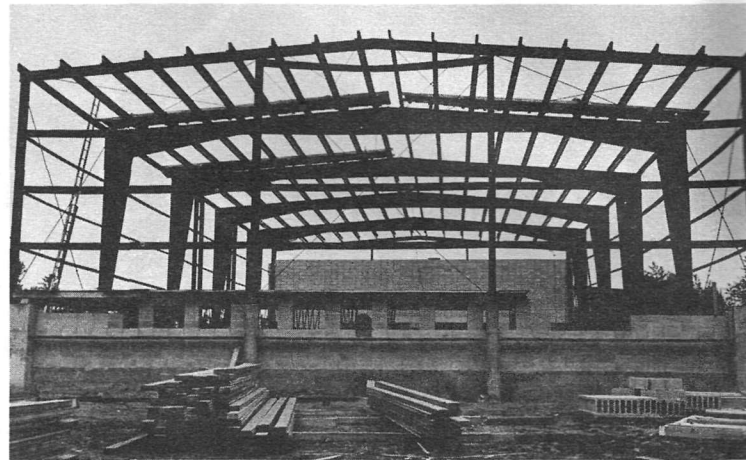
Climenhaga Accepts Seminary Post

Announcement has been released of the appointment of Bishop Arthur M. Climenhaga as Dean-elect of Western Evangelical Seminary, Portland, Oregon. News of this development has been made available to the Brethren in Christ Church through Bishop Climenhaga and Western Evangelical Seminary in advance of general releases in order that the brotherhood may be informed of this development.

Bishop Climenhaga, in the providence of God, will fulfill his current term as Bishop of the Midwest and Pacific Conferences of the Brethren in Christ and will subsequently assume responsibility as the Dean of the seminary.

Further word regarding this appointment will be forthcoming by way of the public news media.

NCC Auditorium Proceeds



(Times-Review Photo)

The new N.C.C. Auditorium-Gymnasium has reached the second stage of construction with the erection of the steel girders forming the outline of the new building. It is expected that the new facility will be available for the Niagara Holiness Camp scheduled for the week of August 22-29.

PHOTOGRAPHY CREDIT

The official photographer again this year was Amos Buckwalter. A conference photographer needs to be ubiquitous and Amos comes as near to this quality as is possible. Since this is not quite possible he obtained the assistance of Glenn Schwartz. Our thanks to both of these brethren for their good work.

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Editorial

The One Thing Lacking

If the early years are any indication, the decade of the 70's will be the Decade of Evangelism. Denominations, small and large, are holding conventions and workshops. Coral Ridge and Arrowhead Springs are names well known among us. Explo '72 planned by Campus Crusade is expected to bring 100,000 to Dallas in a great evangelism emphasis. Probe '72 and Key '73 are programs recognized by us.

Seldom, if ever, has there been such a broad-based concern and emphasis on evangelism.

Our theological basis for evangelism is on the whole adequate. Man's need—his lostness and self-centeredness—should no longer be a question. If we ever had any doubt about man's need the current scene should have answered it by now. The record of the past three decades should be sufficient evidence that man is unable to structure his own life or build his world apart from God.

The uniqueness and the power of the gospel to save and to reconcile is accepted by us. We may have some differences as to what all is involved in "being saved" and in conversion but the ability of the gospel to meet man's inner longings and deep needs is accepted.

We are theologically geared for evangelism and we are as well programmed for it. Books, workshops, seminars, and congresses abound. There are "the four laws" and "the three questions." There is house to house and coffee-house evangelism. There is mass evangelism and personal evangelism. Local, denominational, and interdenominational programs are in motion.

We have everything but one. Like the Rich Young Ruler "one thing thou lackest." We lack the inability to keep from "speaking those things which we have seen and heard." In contrast to the early church our efforts are geared to encourage Christians to verbalize their Christian faith. For those first believers efforts were made to keep

them quiet. Where we say "I cannot speak," the early Christians said "We cannot but speak . . ."

This is not a polemic against evangelistic methods and organization. It is a question of why we wait for a method and a pattern. It is a question whether or not in our lives—individual and congregational—there is that inner compulsion which marked the early Christians and has marked the renewal eras of church history.

Is it true in my life and in the life of our members that "we cannot but speak these things we have seen and heard"? Is our faith sufficiently vital and our relation to Christ sufficiently real that we share it naturally and spontaneously? Can we sufficiently identify with the other's need to share with him the grace which we have found sufficient for our needs? Is our faith current and real or merely historical and creedal?

Of equal importance with the compulsion for evangelism is the authenticity of the fellowship into which we bring the evangelized. Are we prepared to welcome into the fellowship of the local congregation those whose lives have been irrevocably mixed up? Suppose the woman at the well had been contacted by someone from our congregation?

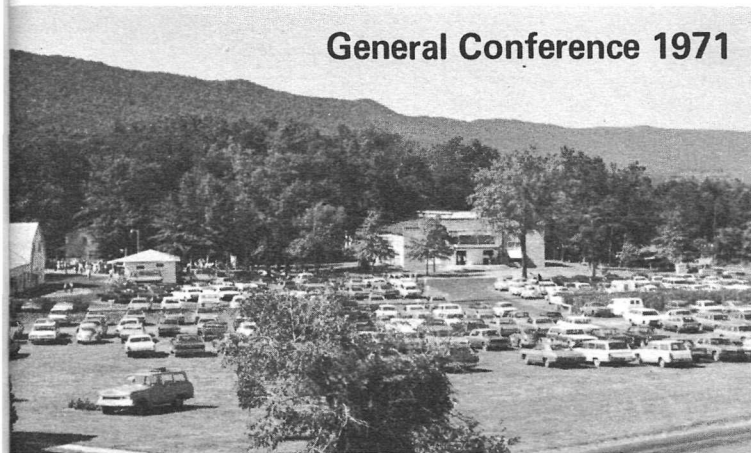
We need flaming hearts, a ready tongue, and open arms. Without these any program of evangelism will be just another effort—a weariness of the flesh.

Let no one use these comments to discredit programmed evangelism. Rather may it cause us to search our hearts and ask, "Are we—as individuals and congregations—ready? Is there that inner drive that marked the early church?" Am I so excited about what Christ has done in my life and for my family and in the lives of my friends that I must share it? Are we so moved by the fellowship we have found among those who have also been touched that we tell our neighbors, "Come and see!"?

This kind of an happening is not dependent upon the size of a congregation nor the style of the church building, nor a full-time pastor. This can happen where two or three or 120 or 400 gather together.

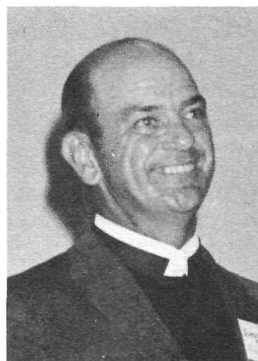
May the Holy Spirit come upon our congregations small and large and give us the inner compulsion and the group oneness which causes evangelism to be as natural as breathing and as great a joy on earth as it is in heaven. Z

General Conference 1971



The well equipped and carefully maintained Roxbury Camp Grounds, situated at the foot of the mountains, provided the setting for the 1971 General Conference. The conference bore marks of our mobile society as they came with tents and campers and their families to share in a conference planned for young and for old.

The staff guided the business sessions of the conference with the efficiency we have begun to take for granted. Dr. A. M. Climenhaga, bishop of the Midwest and Pacific Conferences, served as moderator. Rev. William Hoke, who with his wife, Mary, is under appointment to India, was chosen as assistant moderator. Dr. Owen H. Alderfer directed an efficient staff in keeping the machinery of conference moving. The host director, Rev. Simon Lehman, provided a variety of weather and an abundance of hospitality. Rev. Henry A. Ginder, bishop of the Allegheny Conference, who served as the Host Bishop for the conference, had obviously done his home work well as the hospitality for the conference left little to be desired.



A contemporary missionary statesman (E. Stanley Jones) wrote these words in the introduction to his book entitled *Mastery*:

"The art of living is the least learned of all arts. Man has learned the art of existing, of getting by somehow with the demands of life, of escaping into half answers. But he knows little about the art of living, about being able to walk up to life, with all its demands, humbly conscious that he has within him a mastery that is able to face this business of living with adequacy."

"To face this business of living with adequacy"

Not, mind you, with tranquility, or with security, or with prosperity! There is something bigger, more comprehensive than all these: **Adequacy!**

It is precisely this Christian ability to cope with life that shines through in the fourth chapter of Philippians. Here we see the Apostle Paul as the agent through whom the Holy Spirit ministers. We see him showing an amazing adequacy for life in all of its endlessly varied circumstances.

LOVE

In verses 1 and 2, we find a *Love* that is adequate.

"Dear brother Christians, I love you and long to see you, for you are my joy and my reward for my work. My beloved friends, stay true to the Lord. And now I want to plead with those two dear women, Euodias and Syntyche. Please, please, with the Lord's help, quarrel no more—be friends again."

Paul heard that fellowship among the Philippian Christians was being marred by a quarrel between Euodias and Syntyche. As to *who they were*, and what it was that *occasioned their friction*, we are left in the dark. Speculation on both points has been long and sometimes fantastic, one suggestion being that these were not individuals at all but rather names given to groups, church political parties, that threatened the unity of the congregation.

An abridgment of a devotional meditation presented at the recent General Conference by Donald Zook, former missionary to Africa, presently on the staff of Messiah College.



Whatever they were, individuals or groups, they were not living up to their names. "Euodia" may be translated "Sweet Fragrance," while "Syntyche" may be rendered "Affable." Apparently the former's conduct was something other than fragrance, and Syntyche's reaction was something less than affable. Knowing this so well, Paul's love for these women and the congregation of which they were a part went out to them.

Here was a man who could very rightly have been concerned about himself. He was in prison for no other

A meditation on Philippians 4 Living with

reason than that of telling others of the good news of Jesus Christ. But instead of thinking about himself, and of his own troubles, he manifested a love and concern for others. His love was ample and constant and self-less. The mark of adequacy was clearly upon it.

In recent weeks I have been asked by a number of people to what church I belong. It is interesting to observe the facial expressions of those who hear the words "Brethren in Christ Church" for the first time! The very name of our denomination has a connotation of love within the fellowship. Jesus labelled this spirit of love among Christians as the badge of discipleship, "By this shall all men know that ye are my disciples, if ye have love one for another."

May the Lord help me as a Christian to live up to my name as I contact people who think that religion is antiquated. By the grace of God, may I show them a love that is adequate—both as it concerns my fellowship with other believers and as it concerns my witness to the world.

JOY

In verse 4, the Apostle Paul shows us a joy that is adequate:

Secretarial staff Ronald J. Sider, Eugene Wingert, Leonard Chester and Owen Alderfer literally got their heads together. Not all conference is reporting and recommending. There is also the inspirational. Rev. John Zercher makes a point in the conference sermon during the Wednesday evening rally. Rev. Donald Zook led the conference in the opening devotional period on Thursday morning. His message is reprinted in this issue of the *Visitor*. Rev. Charles Norman, pastor of the Rosebank congregation (Kansas) led in the early morning worship hour in his own fascinating manner.

Rev. Kenneth Engle, pastor of the Bridlewood congregation (Toronto) led in the Friday devotional period. It seemed quite natural to welcome back to the Roxbury platform from service in Africa Rev. Luke L. Keefer. He is pictured here as he shared in the Conference Rally on Wednesday evening.



"Always be full of joy in the Lord; I say it again, rejoice!"

Someone has defined the difference between joy and happiness as very important—stating that happiness depends upon happenings or circumstances. Paul talked freely and frequently about that lilt and lift of the soul that rises above happiness into joy.

Joy! Abundant joy! Whatever it is, Paul made a great deal of it. Eleven times he says to these Philippians: "Rejoice." Five times he uses the mirthful monosyllable

Adequacy

Donald
Zook

"joy." Joy is mentioned at least seventy times in the New Testament.

Circumstances may be bright or black, *health* may be good or bad, *friends* may be many or few. Regardless, you are "in the Lord," who once spoke these glowing words to His disciples as He faced the shadow of the Cross: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full."

Sometimes children have a better insight into the real source of joy than adults who have been geared to expect happenings to fall into a certain pattern. One mother became very upset at her naughty daughter's behavior, and sent the little girl to her room as punishment. After a while the girl appeared in the kitchen doorway in a gay mood.

"Well, Mamma," she said, "I have thought about things and I have prayed."

"That is fine," said her mother, "now *that* should help you be a good little girl."

"Oh, I did not pray to be good," the little girl replied, "I asked God to help you put up with me."

In the story of the Prodigal Son, much emphasis is placed on the *actions* of the youngest son in the family. But the account concludes with the story of the *reaction* of the older son. Time and again the teachings of Christ show us

that our *reactions* to life's circumstances are far more significant than the *actions* of those whom we think bring difficulties. If our *reaction* is right, each stumbling block set in our pathway by Satan can be utilized as a stepping stone to greater spiritual maturity.

SECURITY

In verse 6, we find a *Security* that is adequate.

"Don't worry about anything: instead, pray about everything: tell God your needs and don't forget to thank Him for His answers."

It is interesting to note the type of security that was desired by the disciples in the early church. After being warned not to speak or teach in the name of the Lord Jesus, the disciples had a prayer meeting. In Acts 4:29 they prayed, "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word."

These disciples didn't pray, "Lord, please see to it that we don't get into trouble. We are your children. Keep us from harm and danger." Theirs was a much more noble prayer.

This is a time when some Christians and some congregations may be dealing with questions of financial security. The economic situation today in the United States is not as bright as it was several years ago. A recent economic survey indicated that half of those interviewed expected to see some cataclysmic economic catastrophe happen within their lifetime. It is not my desire to deal with the problem here as a professor of economics. But as a minister of the Gospel, I want to say that we should allow God to use these present circumstances in order to bring us more frequently and forcefully to the Throne of Grace. May we experience the joy of witnessing God's supplying all our needs—of getting fresh supplies of grace every day.

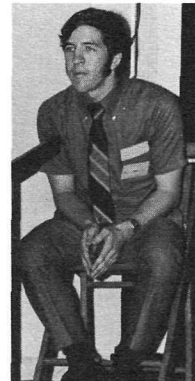
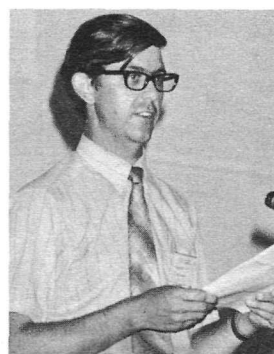
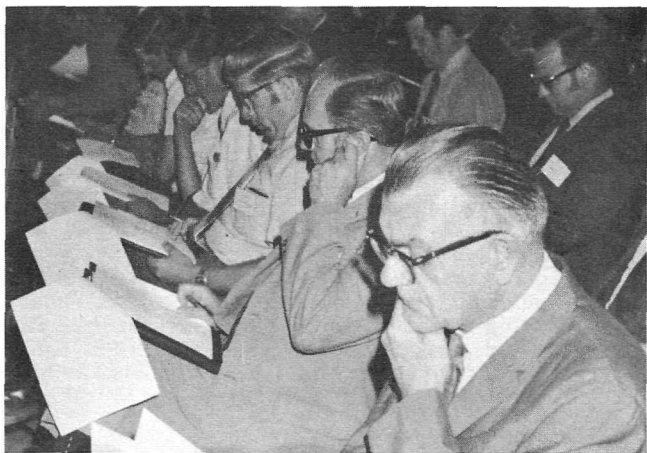
CONTENTMENT

In verses 11 and 12, we see a contentment that is adequate.

"I'm not saying this because I was in need, for I have learned how to get along happily whether I have

The Conference of 1971 was without question the "most publishing" conference ever. Few were the reports and recommendations which were not printed and placed in delegate's hands. Of more significance was the increased number of women delegates to the conference. Of added significance was the fact that (as far as this reporter knows) no public mention was made of their presence.

One suspects that ball games and quiz playoffs were of more interest to the "mikeboys" than speeches on the floor of conference but conference was very dependent upon them. Leonard Chester, seminary student at Asbury Theological Seminary, served as reading clerk. The pages, their eyes scanning the conference body for the wave of a hand and poised at the ready, have become an indispensable part of the conference staff. No doubt the pages could make some interesting observations of the conference and its members. One observation which was made was to the effect that the more interesting the business of conference the less demand upon the pages.



much or little. I know how to live on almost nothing or with everything. I have learned the secret of contentment in every situation, whether it be fatness or hunger, plenty or want."

It doesn't do us much good to wish things would be as they were in another place, or as they were several years ago. We must face up to the situation as we find it in the time and place where we live. I find there is a tendency on the part of people my age to talk about things as they used to be. I went to Messiah College twenty years ago. My mentioning the words of wisdom which I gathered back in those days just doesn't seem to turn on the young people of today! On the other hand, I am grateful that the young people of today are different from my generation. They study harder; they play more intensely; they raise more questions; they are more discerning about an attitude of dedication and understanding. I think they are going to be more capable than I would be to deal with the problems my generation is creating.

In these days there have been many prayers for a real outpouring of the Spirit of God upon the church—for a real revival. But sometimes we think of revival in terms of what we remember from our own experiences—of times when sinners flocked to the church and camp meetings and got right with God. This has not always been the pattern of revival, not even within the Brethren in Christ Church.

The June 21st issue of *Time* magazine describes a movement of American young people back to Jesus. But the article infers that this movement, which it terms a revival, may have to take place outside the organized churches because older Christians expect a revival only in terms of the recent past. There are heart-warming accounts of happenings in Brethren in Christ congregations today which more closely follow the early New Testament pattern—that of laymen witnessing actively and effectively not in the pulpits but in the homes of needy sinners. May the Lord help us to pray with faith for revival—and to recognize His answer when it comes!

CAPABILITY

In verse 13, we see a capability that is adequate:

"For I can do everything God asks me to with the

help of Christ who gives me that strength and power."

I can! How invigorating it is to hear such an affirmation when it rests in such a faith as Paul is confessing. He found a power that was adequate. He had no doubt about the capability of Christ. Christ's strength was sufficient to work hard all the day: to face those who asked troublesome questions without getting angry; to heal the sick; to conquer temptation. Paul says in *Christ* he gets the same strength from God that Jesus had.

Our present Executive Secretary, Board for Missions, wrote in the *Evangelical Visitor* in 1967:

"Office records reveal many who began well. They were involved. They had tremendous intentions. They signed up as potential missionaries, pledged to pray for missions, undertook a faith promise for missions, but what happened? Away from the stimulus of the Conference, their involvement ceased—they became the dropouts."

There must be a total involvement in the God-given missionary task of the Church. This total involvement means dedication, day-by-day decisions that are geared to God's call, to a deepening prayer ministry and more sacrificial giving.

The challenges of today in the life of the church and of the individual call for action. It is not enough to try to define the problems—there must be positive action on the part of God's people to fulfill His desires for this needy age.

My heart echoes the words of Brother Roy Sider as spoken at the General Conference in 1968 and quoted in the *Evangelical Visitor*:

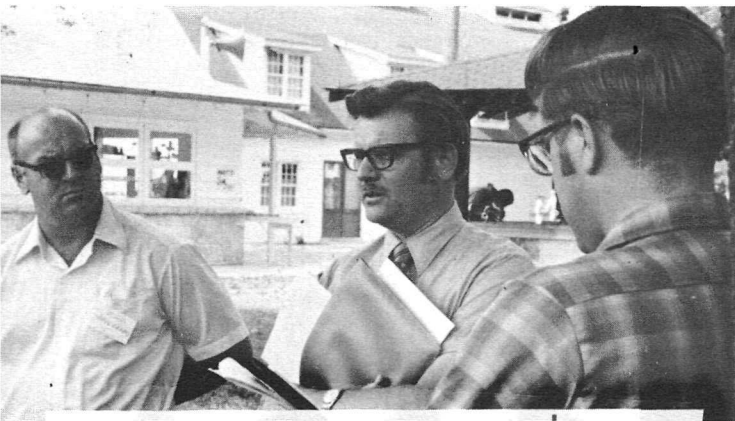
"As Moderator of the General Conference of the Brethren in Christ Church, I commit myself to be a soul-winner. Who will do the same? A year of action for our Lord across our Brotherhood! Will it begin with you? If so, only God knows where it will end!"

May the Lord help us as individuals and as a Church to manifest an adequate love, to radiate an adequate joy, to maintain an adequate inner sense of security, and to show a capability for every challenge that is adequate when measured by the standards found in God's Holy Word and when judged by the Lord Jesus Christ Himself.

Pictured here is one of the small groups which met under the trees of the camp grounds to discuss the "nature and entertainment of General Conference"—an attempt to give each member of the conference body an opportunity to share his thoughts.

On Thursday evening there was the heritage emphasis. Included in this interesting program was the presentation and dedication of an historical plaque commemorating the centennial of the Ringgold Church. Sharing in this presentation are Dr. C. O. Wittlinger, Rev. Chester Wingert, and Rev. P. W. McBeth.

The conference closed on Sunday afternoon and the office of moderator was passed on to Bishop H. A. Ginder by the retiring moderator, Bishop A. M. Climenhaga. The 1971 Conference became history and the 1971-72 conference year our responsibility as the new moderator asks God's blessing on the church and His guidance for the year ahead.



Religious News

Fewer Than Million Roman Catholics, About 50,000 Protestants in Cuba

Cuba in 1970 had "less than a million active Catholics" and about 50,000 Protestants, according to figures cited in a new book, *Religion in Cuba Today*.

The Catholic total was compared to four million "professing" members in 1959, the year of success for the Communist revolution led by Fidel Castro. Protestants in 1959 were said to number 250,000.

Judd Sees Nixon Trip As Victory For Mao

President Nixon's announced plans to visit Communist China will cost the United States enormously in prestige and confidence, according to Dr. Walter H. Judd, former Congressman and medical missionary to China.

Dr. Judd, 72, chairman of the Committee of One Million working to keep Red China out of the United Nations, said the Presidential visit will "represent a smashing victory" for Mao Tse-tung in having the President of the United States call on him.

Number of Missionaries In India Cut Sharply

The number of foreign Christian missionaries working in India today is less than half of what it was in 1954.

A statement of the Indian central government issued in New Delhi revealed that foreign missionaries numbered 2,469, on Jan. 1, 1970.

In 1954, there were 5,783.

The totals do not include missionaries from countries of the British Commonwealth who numbered 2,434 at the start of 1970. Figures for Commonwealth missionaries are not available for 1954, but it is estimated that there were more than 5,000 at that time.

Atheists Win Adoption Case

A couple, officially listed as atheists who were ordered earlier to give up their adopted daughter, may keep the two-year-old child by order of court. The ruling came from the New Jersey Supreme Court.

Last November a judge had ordered Mr. and Mrs. John Burke to give up the child, Elinor Katherine, who has lived with her adoptive parents since she was eight days old, because the adoptive parents had no religious affiliation and did not believe in a supreme being. But the Supreme Court ruled 7 to 0 that adoption cannot be barred on those grounds.

Chief Justice Joseph Weintraub said the lower court's inquiry into religious beliefs was "as offensive as it is meddling and irrelevant to the true issue."

Respect Chile's Socialist Stand, U.S. Missionaries Urge President

Seventy-nine U.S. Protestant and Catholic missionaries in Chile called on President Nixon to respect the Chilean people's option to choose a socialist form of government and refrain from political or economic interference in that nation's affairs.

The missionaries, representing 13 different religious groups or congregations, said in a letter to the President that their action was prompted by continuing "negative" reactions of the U.S. government, business and the press toward the government of President Salvador Allende.

24-Hour Protection Granted Billy Graham's Home

Round-the-clock protection has been arranged for Evangelist Billy Graham and his family, following numerous threats against his life.

"I have been forced to fence my home with barbed wire and to use patrol dogs day and night because of the number of threats," Dr. Graham told a writer for the *National Enquirer*.

Earlier in the year the evangelist told his friend, President Nixon, that if he is kidnapped by radicals or terrorists in spite of such precautions, "don't ransom me—don't try to save my life."

Saigon Babies "Dying Like Flies" Helped at World Vision Home

A mysterious killer of infants—anticlitic depression—is causing babies in Saigon to die in alarming percentages, according to medical observers.

Dr. Wayne McKinny, who spearheaded the New Life Babies Home which opened last year, said "these malnourished and premature babies die like flies. Adequate care," he said, "is not available."

The home, sponsored by World Vision International headquartered in Monrovia, Calif., attempts to give the babies a chance by providing nourishment and love.

When a baby is not fondled and loved, infant psychologists have found he begins to withdraw and loses his appetite. Often the baby will die of malnutrition. If he lives, but proper care is not given by the time he is three years old, the child will be abnormal for the rest of his life.

Desperate Call—The 100,000th For "Help Line Center"

"I'm desperate. Can you help me?"

That call to (212) 686-3061, the "Help Line Telephone Center" at Marble Collegiate Church in New York, was the ministry's 100,000th—the trembling voice of a young man who had experimented with drugs and alcohol for the first time the night before—hashish and whiskey.

The young student's call on July 1 was received by one of 200 trained volunteers who operate the telephone Help Line inaugurated Feb. 2, 1970.

60,000 Prayer Cells in Mexico

The pulse of Evangelism-in-Depth for Mexico is growing stronger, says Juan M. Isais, EID's national advisor.

Isais made the remark following a nationwide evaluation meeting held in late May at Aguascalientes.

Delegates from 25 states (out of 29) in Mexico met to diagnose progress in evangelizing Mexico's 49 million people. Leaders estimate that there are 60,000 prayer cells throughout Mexico.

Allan MacRae Leaves Faith Seminary To Start New School

Faith Theological Seminary, located in Elkins Park, Pa., has lost its president of 37 years who is starting a new school in nearby Lansdale.

Dr. Allan MacRae, who became president in 1934 of the school founded by Carl T. McIntire, announced his resignation at a time when a New Jersey judge ruled against McIntire's attempt to seize the American Council of Christian Churches of which he was voted out in 1969.

The new seminary is called the Biblical Theological Seminary. More than half of the 90-some students at Faith have elected to leave and enroll in Dr. MacRae's new institution.

Federal Assistance to Higher Education Including Church Schools, Dropped in '70

Federal support to higher-education—which includes church-related colleges and universities—dropped \$227 million in fiscal 1970 from the previous year, a decline of 7 per cent.

It was the first decrease since the National Science Foundation (NSF) began reporting the totals of support given by federal agencies to the nation's institutions of higher learning in 1963.

From 1963 through 1966, the rate of annual growth in federal support averaged 29 per cent, slowing to 10 per cent in 1967, and rising only 2 per cent in 1968 and 1969.

Rigid Discipline Move Fails At Lutheran Convention

The Lutheran Church—Missouri Synod has refused to press hard-line demands for rigid enforcement of doctrinal standards in the expected showdown at their biennial convention in Milwaukee.

Delegates to the church's biennial convention approved 485-425 an ambiguous resolution that seemed to leave all factions frustrated. The vote:

... Reaffirmed the synod's concern for doctrinal orthodoxy and ... Refused to give Synod President J. A. O. Preus authority to "see to it that the synod's resolutions are in fact carried out."

As a result, the ultra-conservative Federation of Authentic Lutherans may win new recruits for its schismatic attempt to start a new denomination at a "constituting convention" next October.

Travel overseas is becoming a possibility for more and more Brethren in Christ members. Thus the following article, originally printed as an editorial in the Missionary Messenger has real relevance for our church (italics added)—Page Editor

Many of us are being approached with attractive offers of opportunities for travel overseas. A growing number of church organizations are promoting tours to the Holy Land, to areas where our missionaries are working, and to get acquainted with overseas churches in their own settings.

"When people travel, they get ideas," commented one of my church history teachers. He was pointing out that the Crusades into the Holy Land were a factor in the developments that produced the awakening of the Reformation. The military expeditions undertaken by Christian powers in the 11th, 12th, and 13th centuries to recover the Holy Land from the Muslims helped prepare Europe for the Age of Enlightenment, in which climate men began to seek spiritual foundations.

"Travel puts a window into men's minds," said the chairman in a conference of mission leaders. He was urging missionary societies to make it possible for emerging church leaders to have the opportunity to visit some overseas churches.

In a language school for missionaries which several of us attended, there were a goodly number of ex-servicemen. Many of them had found the Lord during their military assignment; their experiences overseas had ripened into a missionary call. In our own brotherhood, numerous Paxmen and overseas VS-ers have been prepared for useful roles in their home congregations, and in church vocations.

"When I travel I can pull back and see myself more objectively," said a college graduate. "When I am away from the security of the familiar, and free from responsibilities, I am in better position to evaluate myself and my work, and see where I am heading."

Comments such as the above might seem to suggest that each of us ought to sign up for an overseas vacation at the

first opportunity, choosing a trip that would enable visiting some of our missionaries on location.

Let me quickly suggest that not everyone who could pay for it should travel overseas. When a missionary family receives too many visitors, guests become a burden. There is a financial burden; there is less opportunity to carry out normal responsibilities. When too many people come in upon an emerging church, a wrong testimony may be given. A pastor will think about the churches he visits so infrequently because of travel limitations; a teacher will remember the need for a tank to provide clean drinking water for his pupils; the medical worker will think about equipment he needs; the urban church worker will recount to himself the projects which cannot be undertaken because of lack of staff. Each will think of ways in which the kingdom of God could be extended if only more resources were available to him.

Nevertheless, it is clear that some persons should go on an overseas trip. Every Christian congregation needs its vision enlarged, its understanding broadened, its commitment deepened. How many persons need to go to help this happen? When does the law of diminishing returns set in? Who are the persons who should go? Some congregations have made an investment in missionary outreach and in their own growth by making it possible for their pastors to undertake an appropriate overseas trip. In some cases it might be a lay leader who could bring back the insight and inspiration which the congregation needs.

For other congregations it may be a student who should go abroad. With arrangements available so that it does not cost any more to study overseas than at home, committed young folks should consider the junior-year-abroad program and other opportunities that

are available. Those who have grown up in an atmosphere that can accept new people and new ideas will experience personal growth. Those who are concerned will find many opportunities for Christian witness.

From a given congregation, how many should go? Who should go? Should it be those who can pay their own way? Or should the congregation, with Jesus in the midst, discern the answers? Persons chosen by the congregation can carry the testimony of the congregation to the Christians they visit. They will seek to absorb all they can to share with the brethren back home.

Such a fraternal visit will involve some reading of geography, history, customs, and religions before the trip begins. The guest will be careful not to attempt to cover too much ground; he will seek to get beyond first impressions. He will take time for friendly interchange with local persons. He will give and receive in some local congregations. He is not on a fun vacation, but on kingdom business.

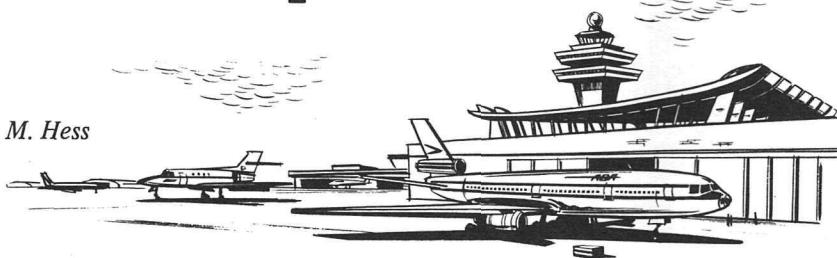
I have suggested that some persons should make it possible for others to go. Let me further suggest that sometimes the recipient should be someone outside the local congregation. It might be someone from a neighboring congregation; it might be a leader of an overseas church. I remember the concern of some that in the 1967 Mennonite World Conference in Amsterdam there was a large bulge of participation from two countries in North America; that very few Church leaders could be present from Asia, Africa, and Latin America. Yet 25 percent of MCC world membership is in these continents. These are the countries in which congregations are experiencing rapid growth. These are the leaders who most need the encouragement of wider fellowship, some brotherly counsel, and an enlarged vision.

Everyone needs opportunity to get out of his normal setting at times. Some of us should visit an inner-city church. Here also is a way of life that is different. There are needs to which we can relate. There are fellow Christians who can bring insights from outside our Germanic bloodstream. A related kind of opportunity for broadening one's own experience is to be found through international students. Some of them return to their countries bitter against the church because they were neglected. Those who open doors of friendship to lonely students will probably find that they receive more than they give.

In summary, some of us should travel overseas, but brotherhood, stewardship, and witness should determine how many should go, and where, and when.
—Reprinted from *Missionary Messenger*.

Stewardship of Travel

Mahlon M. Hess



Problems and Praises

"I have learned in any and all circumstances, the secret of facing every situation . . . I have strength for all things in Christ Who empowers me . . . But it was right and commendable and noble of you . . . to share my difficulties with me."

Paul to the Philippians (4:14; Amplified)

Praises NICARAGUA—Regarding the recent accident in which a Nicaraguan man was fatally injured by the mission car, Walter Kelly writes: "We praise God for the way this experience has helped our people. Eight months ago they would not have been concerned nor would they have prayed the way they did. We had a great prayer meeting our first Wednesday night back. [Ed. note: the Kellys had been advised to spend a few days in another part of the city.] Also they have grown a little. Both prayer meetings in Esquipulas and Arroyo on the 9th and 10th of June [during the Kellys' absence] were conducted with prayer, song, testimony and sermon. All was done by the people themselves. At Arroyo the men started the electric plant and had a great service. We thank God that they are taking more and more responsibility."

Problems JAPAN—A leader in the Nagato cell (one of the most active Brethren in Christ cells in the country) having been influenced by the teachings of Emanuel Swedenborg, has written a book, *The Well of Mercy*. In Marlin Zook's analysis of the book he notes that Jesus Christ and the Holy Spirit are missing and that Christ is not essential for salvation. The Resurrection is spiritualized and the new birth has become "rebirth, regeneration, or reincarnation." The leader's teachings in the local church began to shift toward the mystical and spiritualistic experience rather than stressing sound doctrine and practice.

This lay pastor was counseled by the missionaries, but when she remained adamant in her decision to teach her new doctrines, the local church leaders, in consultation with missionary personnel, decided that she would have to leave the church. In view of the personal sacrifices she had made over the years for the work of the church, however, the members also decided that parting gifts to her from individuals would be in order. Marlin Zook writes, "I felt that this expression of love to Miss ----- was typical of the attitude of the group. They had to do what they did, but still in their hearts there was concern for Miss ----- herself. I praise God for such a spirit."

Praises UNITED STATES—Numerous expressions of praise for God's workings were expressed at a meeting of Mission and Extension church pastors during General Conference. One observer said many were "bubbling over" with joy. For example, Maurice Bender, of Orlando, Florida, was enthusiastic about the many community contacts provided by the daycare center the

congregation operates. Paul Smucker, pastor of the Bethel (Hillsville, Va.) congregation, told of the growing self-reliance of his church as evidenced by their constructing a septic system for the church without assistance from other regional churches. Elam Dohner (Phoneton, Ohio) reported the conversion of a local chief of police, and the Brooklyn church pastored by Cecil Loney is involved in operating a Friday "Sunday School."

Problems AFRICA—The burgeoning secondary education program of the Brethren in Christ in Africa is increasingly being called into question by some missionaries. While recognizing the role education has played in opening up the work, some are dubious of the value of missions-operated schools in continuing the work of the church in the 1970's. This concern comes at a time when a new junior secondary school has opened at Mtshabezi, and government funds have been received for a new building for the Macha secondary school (which has now attained the status of a government-approved permanent school).

Noting the tendency to staff the large school system before assigning missionary personnel to the towns and villages in church-building activities, critics of the present school system cite the temptation for the African student to "accept" Christianity as a part of the whole educational "package," only to revert to earlier beliefs, or lose all interest in religion, when the schooling is over. Also the large institutions are felt by some to overshadow the church in the minds of the people, so that education becomes of prime importance, and the work of the church and practical Christianity are subordinated.

The entire question of missions priorities and programs is undergoing prayerful evaluation, both on the field and by the mission board and executives.

Praise BULAWAYO—Over a period of several months the Mpopoma church in Bulawayo had experienced some misunderstandings with a small group of members. At one point this threatened the life and unity of the church. After some disciplinary measures which triggered a reconciliation, Bishop Philemon Kumalo reports that the trouble appears to be over, and that he is trusting the Lord for a good spirit of fellowship and cooperation in the church.

"Excuse Me, Dokotele"

Dr. LeRoy Steinbrecher

"Excuse me, Doctor, there are patients ready to be seen," the head nurse calls. "Yes, Sister, I will be there in a minute." And so begins a new day of work at Mtshabezi Mission Hospital. What lies ahead for this day? Can I predict, I wonder, as I walk to the out-patient building. Malnutrition, major trauma, venereal disease, tuberculosis, a student whose anxiety is evident in a hysterical reaction, or perhaps one who wishes to spend time talking to someone who will listen. All may come and go today.

"Excuse me, Dokotele." I am suddenly aroused from private thoughts by the ever present term, "Excuse me, Doctor." "What can I do for you?" I say. The story comes in half English and half his native language. He wants to know if we have work for him. His cattle are dying and his crops have failed and he has no food. He has 14 children from two wives. Can I turn him away—I must, for though I cannot see them, behind him stand many others with the same story. I cannot assist them all. I tell him I will try to visit his village or send someone to check the condition of his village and then we will see what we can do.

"Excuse me, Doctor, there are many patients waiting." "Oh, yes, Sister, I am coming just now."

"Doc! Just a minute!" The 1-W fellow stops me. "The water pump is not working. Can you come and look at it?" As I ride my motor bike down to the dam, I wonder about the healing ministry of the Doctor. It seems it includes broken pumps, non-functioning latrines, broken hearts, and non-functioning gall bladders.

I am soon back seeing patients in the out-patient department. "Excuse me, Dokotele." The nurse from the ward says that the old man in bed 19 wants to go home. "That is fine, send pills with him, please." I wonder if I will see him again.

"Doctor!" No excuse this time, because it is urgent. Please come to the delivery room. There are 44 steps and 23 seconds from where I am to the delivery room. I won't make it without an "Excuse me" . . . or will I? I do and it is a good thing. "I am afraid her uterus has ruptured." I quickly agree with the Sister. The patient is apprehensive and becoming pale already. Can we save her? I wonder as we wheel her to the surgical theater. Ten times her uterus has labored; this time will be the last. Is it by chance, by choice, or by divine plan that I now must assume responsibility for this life?

Two hours later I am walking down the path to my home for lunch, and I meet my four-year-old son. We walk in silence for a bit and then he says, "Dad, what are you thinking about?"

My lunch is interrupted by a knock on the door. "Excuse me, Dokotele, I wonder if I could have my pay?" Oh, yes, it is the African contractor who is building a new latrine at the hospital. The bookkeeper, who happens to be one of my best helpers, pays him and he leaves. We talk for a bit after lunch, before I return to the hospital. She will call and order mealy meal, call for more cement, get information from the British South African Police regarding T.C., and make out payroll for 32 employees and take care of our three children and try to get the books ready for the Financial secretary to see tomorrow. All interrupted by a number of knocks on the door.

The afternoon starts a bit quieter. I take a short ride of one-third mile out to the cemetery to check the working men.

As I ride down the bush path, an old African grandmother stops me. "Excuse me, Dokotele," she said. A torrent of words spill from her mouth, about four of ten that I can understand. The tears which flow down her cheeks have a universal meaning, however. She is grateful for a bit of surgery performed on her daughter. I return to the hospital

through greener grass, clearer skies, and with lighter spirits. A cup of cold water has great meaning.

I see patients in the out-patient department most of the afternoon. I hear "Excuse me, Dokotele" only five times. Once it is a runner who wants an ambulance to bring in a child with a cobra bite. "Yes, that is fine, send him for the driver and tell them to go quickly."

The second is a man who wants to talk about his crippled child. "Yes, I would try to get help for them and if possible, get the child into a crippled children's home."

The third is from the nurse on pediatrics ward who says the child with severe burns has just died. "Can one say there are blessings even in death, at times?"

The other two I forget because it is now late and I must go down to the shop and help the 1-W worker do surgery on the water pump.

As I leave the hospital, I nearly forget to take medicine for the sick cow down at the mission farm. I'll make a quick trip down there on my cycle after supper.

I wonder as I untie my shoes whether I will have uninterrupted sleep tonight. I hope so, because my cup is nearly empty.

Someone is knocking at the door. As I open it, I hear the familiar term, "Excuse me, Dokotele, could you take these parcels with you when you go to Wanezi Clinic tomorrow?" "Oh, Wanezi Clinic . . . yes, set them here so I see them in the morning or I will forget them." Another long day tomorrow.

As I lie down, I remember saying, "Excuse me, God. Could I rest for just a bit?"

Mission Memos

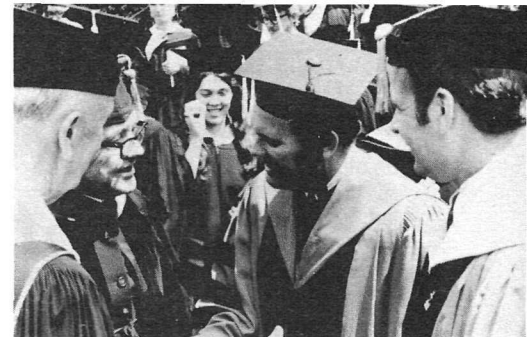
Africa Field Secretaries—To more adequately serve the needs of field personnel, the Board for Missions has approved the establishment of two field secretaries for Africa. Under appointment for Rhodesia is Carl Ginder, effective December 1971; for Zambia is Ira Stern, effective July 1972. Frank Kipe will serve as acting Field Secretary in Zambia from December '71 to July '72.

Appointment of Hostel Parents—Rev. and Mrs. Graybill Brubaker have been named by the Board for Missions as "parents" at Youngways Hostel in Bulabula. to page fourteen

Dr. and Mrs. LeRoy Steinbrecher served at Mtshabezi Hospital from February, 1970 to July 1971. They are presently at the Macha Mission Hospital in Zambia.

To Announce the Dawn

Timothy L. Smith*



Dr. Timothy Smith (center) meets Dr. A. W. Climenhaga and Dr. C. N. Hostetter, Jr., President D. Ray Hostetter is to the right.

The rituals of what we call "commencement" speak to us as much of endings as beginnings. The memories and hopes the day awakens bring both joy and pain.

This seeming irony in the meaning of the word "commencement" confronts graduates more directly now than in the past, for two reasons. One is that formal education has in recent decades come to require as much as a third of our lifetimes, and to encompass an exceedingly complex and interesting range of experiences. Students and teachers approach the day which denotes its completion, therefore, more sensitive to what is past than to what is ahead.

Graduation signifies termination. Its ceremonies symbolize dying as well as birth. We approach them with anxieties similar to those which accompany other rites of passage—our first day in school, falling in love, committing ourselves to a vocational choice, getting married, the birth and christening of our first child, or the death of one of our parents. Loss is mingled with gain in every one of these experiences. The rituals with which we surround them help us to let go a part of our past as well as to take hold of a new, though not necessarily brighter, future.

* * *

The other reason for the ironic aspect of commencement celebrations these days—and the one about which I hope you will think with me awhile today—is that the idea of death has become the central theme of modern secular culture. If graduation, like other rites of passage, has always spoken of both departure and entrance, death and life, your past and your future have been overshadowed by the special mood of despair which grips our age.

* * *

The war in Vietnam intensified this gloom, meanwhile providing a cluster of symbols which in popular imagination bespoke the widespread preoccupation

with death. The words "body count," "wasting," "gunship," and, most ironically, "pacification," all expressed our readiness to clutch the desolation which clutches us. I was startled to learn from a recent telecast that anti-personnel bombs in South Vietnam were now being loaded with nails—ordinary iron nails, such as one uses to build a home for his children, or to crucify a Christ.

* * *

The wages of sin is death; and death reaps grimly everywhere. But the gift of God is eternal life.

The Apostle knew tribulation,¹ but he found grace to glory in it. How? The love of God, shed abroad in his heart by the Holy Spirit, enabled him through testing to learn patience, wisdom and hope, and so to conquer all his shame. In jail, Paul counted himself a prisoner only of the Lord. Before King Agrippa, after two years of illegal detainment, he forgot entirely to defend himself in his eagerness to tell the King that Christ was, in Zacharias' words, God's day-spring from on high. What almost persuaded Agrippa was the witness of a scholar whom he could not think a pollyanna and who showed no shallow confidence in the goodness or wisdom of man declaring with joy from the prisoner's dock that the Savior who died on a cross came not to deny the dark but to announce the dawn.

You can hack it in a dark time, Christian. The mission of your life is to proclaim the morning light—first to see it, of course, then to proclaim it. The greatest danger to ourselves and to all mankind is that those who trust in Christ should hide their lamps under pots of despair. That the danger is real is plain from the bitter pessimism which so frequently masquerades as "prophetic witnessing" in our day.

The redeemed of the Lord are the children of hope. From youth down to old age they dream and see bright visions. They understand the problem, but share a peace that somehow passes understanding. Bearing crosses, they sing. They have discovered that to a Christian the promise of beginning has a special joy in a world where everything unredeemed ends. Commencement is indeed, or should be for them, a time for celebration.

We cannot declare such Christian hopes convincingly, however, if we deny the dark. We must show by our sensitive participation in human suffering that we know how bitter is the night. Now the bitterness springs directly from modern man's corruption of his capacity for fellowship. We were made for relationships of love. To love God, to love one another and so healed of our fears to be able to accept and love ourselves—these are the golden rules of life.

The spiritual means by which we understand, exercise and nurture our sense of belonging are summed up in the words power, knowledge, and love. Night is falling around us because people, including all too many who call themselves Christians, have in each one of these areas substituted death for life.

News

Campus Center Construction Begins

Heavy equipment has moved dramatically into action to lay the foundation for the Jacob F. Eisenhower Campus Center. The structure, which will provide many needed services and has been long anticipated, is the fulfillment of well-laid plans to meet modern educational demands.

Jacob F. Eisenhower, the grandfather of the late President Dwight D. Eisenhower, was among the early church families who settled in the Abilene, Kansas, community in the 1870's. The Center will be named in his honor.

Summer Sessions End

The second session of summer school at Messiah ended July 24 for the fifty students enrolled in five courses covering a variety of subjects. In the first session, June 7-26, thirty-eight students were enrolled in nine courses. These three-week sessions enable students to earn six to eight credits towards advancing their academic program. The summer sessions were directed by Dr. D. Wayne Cassel, Associate Professor of Mathematics.

Ivy Rustles Available

Anyone wanting to subscribe to *Ivy Rustles* send \$2.50 with your name and address to Ivy Rustles, Messiah College, Grantham, Pa. 17027.

*Dr. Smith is Professor of Education and History at the Johns Hopkins University. He delivered the commencement address at Messiah College on May 22, 1971. Printed here are introductory excerpts from that address. Anyone desiring a copy of the entire text should write to the President's office at the College. (Copyright Timothy L. Smith, 1971)

Learning to Be a Parent

Landrum R. Bolling

Parenthood is a part-time occupation most of us enter almost totally unprepared, never really master, and in some cases, get worse at it as the years go by. Yet to improve, at least a little, is the rightful hope of us all. And some do.

Having got my children up to that mature age at which I can reasonably believe I have done them about as much harm as I shall be able to manage, having reflected on some things I did and didn't do, having had no little opportunity as a teacher and college administrator, to observe, rejoice and weep over the parental handiwork of others, I have some free advice on the subject. And, before the grandchildren start coming, I'd like to get it out without any hint of pointedly interfering counsel.

Herewith, some homemade groping amateur rules on how to learn to be a parent in this bewildering age:

Accept the fact that being a parent is one of the most important tasks you will ever undertake—and budget your time and energy accordingly. The chances are that you will never be elected President of the country, write the Great American Novel, make a million dollars, stop pollution, end racial conflict, or save the world. However valid it may be to work at any of these goals, there is another one of higher priority—to be an effective parent. This, like good French cooking, or a velvet lawn, takes time—a lot of time. Most of us are cursed with the notion even though we don't say it, that we really don't have the time to be parents. So, find the time, and, if something else has to go, let it. Neither self-seeking ambition nor service-to-mankind idealism can absolve us of the responsibilities we take on in having children. But the glory of it all is this: among the richest rewards of life can be the mutually fulfilling relations of parent and child who know and love and spend time with each other.

The writer is president of Earlham College, Richmond, Indiana, and is widely known as a journalist, professor, and author. He and his wife Frances are parents of five children.

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Think long and hard about the particular parental role you have to play—now. Neither instinct nor memories of your own parents will be a sufficient guide. Parenthood has to be learned. We need to read more, discuss more, think more about what our parenthood requires. We need more deliberate education on the subject as part of our regular schooling—and that schooling ought to involve some kind of guided direct contact with, service to and learning about children, how they grow and develop. Since most of us never had a chance to get that kind of education for parenthood, we must find substitutes. But try to learn—by reading, by observation, by honest reflection on your own tricks and errors.

Don't regard them as an extension of yourself. A child is not a parent's third arm, a beauty spot on the cheek, or a boil on the neck. A child is not a parent's toy or private thing. A child is a person bent on growing into its own individuality. You cannot fulfill your ego through your child, though many parents try—usually with painful results for both parent and child. Just as you can't build up your own self-esteem by forcing your dream of what you had hoped to accomplish on your children, neither should you beat yourself over their failures. Of course, you will suffer—and particularly if you know that part of the failure is your fault—but, again, every person is going to make his own mistakes, even *your* child—and even you.

Enjoy your children. This means more than going on picnics and playing games, but it means that too. Most of all, it means accepting them with gladness (as much of the time as possible) and expecting to find in your relationship with them part of your own fulfillment.

Love them and believe in them. This isn't always easy. It isn't easy for two reasons. First, they are at times downright unlovable. Second, we are often so frozen up by our own fears, doubts and self-hate that we can't love and we can't communicate belief in others. As we can grow up we can come to love more fully—ourselves and others. As we can come to know that God loves us in spite of what we are, that we are loved by another person despite our faults, we can come to love our children as we ought and to communicate to them our belief in them. We love and believe in another person not because he has "earned" it, but because he is a child of God—and we are all bound together as children of God in bonds of love and faith.

Expect something of your children. One of the common faults of present-day parents is not that they overwork and exploit their children—as repeatedly happened in pioneer agricultural families—but that they ask nothing of the children. Today's children grow up with a great sense of worthlessness. They perform no helpful, meaningful role in the family or the society. They are parasites—and know it. And resent it. Denied the daily chores farm children have traditionally had to perform as their contribution to the survival of the family, or any adequate substitute, too many children grow up feeling excessively dependent and defensive. To gain self-respect, confidence, and an ability to deal with real life, a child needs to be able to contribute to the common life, to know that he is counted on to do something useful. If the family cannot provide that challenge within the push-button city home, the family, the church and the community ought to see to it that some purposeful challenge to young people is provided in the broader community—and serious expectations are placed upon them.

Be honest with them. They want to know, and have a right to know, what we really think and feel. This means we have to talk out what is in our minds and emotions and why; they aren't mind-readers. We can't get away with such easy declarations as "Because I say so," much as we all wish we could. At the same time, when we have explained as honestly and fully as we know how, and are convinced we are right, we have to have the courage to stand firm and take the consequences. Part of being honest is showing our feelings—both joy and sorrow, both weariness and exuberance, both love and hate, both compassion and anger. We cheat our children, and ourselves and our relationships, when we pretend that we are being calm and sweet and understanding when underneath we are furious. Honest anger is human and inevitable and should be expressed, hopefully within limits and soon to be replaced by reconciliation, but to hide genuine anger is to create smoldering resentment and to promote subtle cruelties—and to rob children of the right to come to terms with real human situations.

Let them go. We do not own our children. In the end we cannot control them, or make them over, or save them. In the end, the best we can do for them is free them into the hands of God. The power of truth and love and goodness and beauty works within their souls as much as in our own. They are, ultimately, His children. And He is sufficient to their needs.

Youth at General Conference



The Youth tent (circled) at General Conference.

In recent years General Conference has taken on increasing significance for youth. The past conference was no exception. The Commission on Youth planned a variety of activities.

In order to centralize the youth program a tent, named the COY, was pitched near conference grounds. It was used exclusively for youth activities.

Youth events began with a COOK-OUT, Tuesday evening, prepared by the Allegheny Youth Commission.

A VOLLEY BALL MARATHON on Wednesday began at 8:00 a.m. and lasted until 8:00 p.m. Two teams were organized called the Alphas and the Omegas. Sixty youth participated with the final score—Alpha 641 and Omega 656. The last ten minutes of the twelve-hour game were played in a downpour of rain.

On Thursday afternoon a group of the youth traveled by bus to Big Spring Junior High School for an afternoon of recreation—mostly swimming.

That evening 110 youth joined in a TORCH LIGHT PARADE moving slowly through the conference grounds with flaming torches and singing:

We are one in the Spirit
We are one in the Lord
And they'll know we are Christians
by our love.

The marchers convened at a designated spot and after a moving challenge by Bob Snyder placed their torches on a bonfire as a symbol of their response to the Spirit's speaking to them.



The Allegheny quiz team in action.

An interesting feature of conference youth activities was the CUSHION PROJECT. Commission on Youth had ordered 500 cushions similar to those used at a football stadium. These bright red and gold cushions were sold during conference to the comfort of delegates and the profit of the commission.

NATIONAL QUIZ PLAYOFFS began on Friday. Six teams representing the six regional conferences competed for the national championship. The Pacific Conference team from Upland congregation emerged the champion by besting the previously undefeated Allegheny team from the Center Grove congregation in the finals.

(LEFT) Youth Commissioner Keith Ulery presents a cushion to Conference Moderator, Arthur M. Climenhaga.

(RIGHT) Summer Service volunteers at Saturday night rally.

A RALLY was held Friday evening at the youth tent. The "Ichthys," a music group from Messiah College, provided music and Rev. Walter Winger, pastor of the Carlisle Church, gave a spiritual challenge. Following the regular program the youth remained in the tent to listen to another music group called "Damascus."



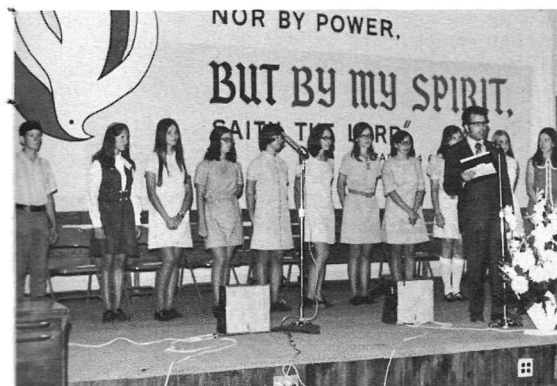
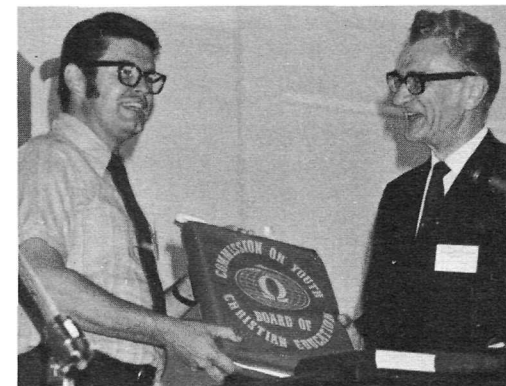
Avery Zook, Jr., receiving first prize in the Walkathon from Youth Director John Arthur Brubaker.

The WALKATHON got underway Saturday morning. 126 youth walked the entire 10 mile course. Over \$3,200.00 was pledged by sponsors. Avery Zook, Jr., from the Air Hill congregation was the winner. He was sponsored for \$241.60. Kevin Witter, also from Air Hill, was a close second with \$230.

Tom Balaster, teacher from Big Spring High School, spoke to the youth Saturday afternoon and also answered questions directed to him. Much of his presentation and the questions from the teens centered around the dangers of drug abuse.

Youth activities concluded Saturday evening with the presentation of those teens at conference who had accepted assignment in the Summer Service program; the quiz finals; and the presentation of awards.

The Commission on Youth is now directing its attention to youth activities for General Conference—1972.



Mission Memos

from page ten

wayo, Rhodesia. They will replace the Ira Sterns, who have filled the post since the hostel was opened in 1960.

To San Francisco—Esther Robinson, who carried on a ministry of home visitation in New York for several years, has moved to San Francisco, and will be working in conjunction with the Life Line Mission.

Project Gifts Received—At General Conference, the Board for Missions gratefully received from the WMPC \$10,000 for the Lusaka church and \$2,263 for the visit of an African sister to America; and from the Junior Prayer Band \$2,671 for the renovation of Youngways Hostel in Bulawayo. The Nurses' Association sponsored a project of \$1,520 for a prayer chapel at Mtshabezi Hospital, and the Men's Fellowship raised approximately \$3,000 toward the construction of a church building in Japan.

Returned to Field—Graybill and Ethel Brubaker returned to Africa August 4, after a month-long mid-term visit with their families.

Church News

ALLEGHENY CONFERENCE

A farewell covered dish supper was held on June 26 at the Scotch Valley Grange for **Rev. and Mrs. Amos Stern** of the Canoe Creek congregation who concluded their ministry on July 18. Rev. and Mrs. Steve McIlveen were installed as pastor on July 25.

The **Clarence Center** congregation reports that on June 2 the Pioneer Girls held their last encampment on the grounds of the church by serving a Chuck Wagon style dinner to the guests followed by a song fest. The highlight was a selection of Christian folk songs by guitarist Darlene Bartlett and a talk by Edith Miller, now on furlough from Zambia. On June 14 Children's Day was celebrated during the Sunday school hour with the Happiness Five, a singing group from the Free Methodist Church of Ridgeway, Ontario, and Don Smith alias "Scotty," a magician telling stories and performing magic with a Christian theme.

The **Fairview Avenue Church**, Waynesboro, Pa., welcomed eleven into church membership on June 27.

The guest speaker at the **Martinsburg Church**, was Rev. Eldon Sheffer June 27. He reported on the mission work in New York.

The **Mechanicsburg Church** reported that on July 18 they welcomed eleven into their membership.

Redland Valley reported that the evening service on July 18 was a Galilean service with Rev. George Kimber of Messiah College as guest speaker.

ATLANTIC CONFERENCE

The Golden Wedding Anniversary of **Mr. and Mrs. Paul Buckwalter** was observed Sunday afternoon July 4 at the Warwick River Mennonite Church at Denbigh, Virginia. Mr. Buckwalter and the former Ressie Blosser were married July 7, 1921 at Columbiana, Ohio. The



couple have four children, one of whom is a pastor, Rev. David Buckwalter of our Smithville, Tennessee Church. They also have eleven grandchildren and one great-grandchild, all of whom were present. Brother Buckwalter and his wife were caretakers at Camp Freedom, Florida for a number of years prior to his retirement.

The **Cross Roads Church** reports their DVBS held from June 14-19 with an average of 152. The project for the Navajo Bible School amounted to \$165.01. Pastor Peterman was in charge on "Decision Night" when fourteen boys and girls responded to the invitation to accept Christ. Lloyd Heisey was superintendent of the school. The Glenn Freys, recently returned from Africa, shared in the Sunday morning service at Cross Roads, June 20.

The **Elizabethtown Church** reports a Sunday evening service, June 27 for Carl and Marilyn Wolgemuth who are returning to Mexico to continue their work with the Wycliffe Bible Translators. Carl is a member of the Elizabethtown Church. Following the service there was a tea and informal discussion. July 11 in the evening service the film "Journey to the Sky" was shown. This was the story of Sadhu Sundar Singh, India's Christian mystic of a former generation.

Skyline View: Each father present on Fathers' Day received a golf ball and tee from Harold Chubb, Youth Department Superintendent. Said Mr. Chubb, "If you do not play golf, may this little gift

help keep you 'on the ball' for the Lord."

The **Manheim Church** conducted one week of DVBS—June 14-18 with an average attendance of 166.

Shenk's Union held Bible School June 14-25 with twenty-seven decisions for Christ. Farewell service was held for Mr. and Mrs. Herbert Gordon July 4 as they will be serving in voluntary service at the Navajo Mission, New Mexico. Former pastor and Mrs. John Fries and daughters from Portland, Oregon attended the service. Debra Booser served the Mile High Pines Camp in California July 19 to August 9 in summer service work.

CANADIAN CONFERENCE

Stayner congregation, report that on Sunday, June 27, Rev. George C. Sheffer delivered his farewell sermon on the occasion of his retirement as pastor of the Stayner Church. Brother Sheffer served this congregation as associate pastor for 24 years and for the past 13 years has been the pastor and leader. Earlier the congregation had honored Brother and Sister Sheffer with a fellowship dinner. They were presented with a reclining rocker, lamp, and cushion. On July 11 Rev. Dale Shaw was installed as the new pastor for one year. Rev. Shaw is a graduate of Emmanuel Bible College of Kitchener, Ontario.

CENTRAL CONFERENCE

The **Ashland congregation** reports five new members taken into church fellowship May 30. A farewell supper was given in honor of the J-Lynn Conrady family, who have moved to Saratoga Springs, New York. Vacation Bible School was held June 21-25 in a morning school. A family week-end retreat "camp out" was held recently in the church wooded area. Tents and trailers circled a camp fire for the overnight retreat. The group enjoyed games, food and a campfire service on Saturday. Regular church services were attended on Sunday and a noon meal was served by the ladies of the church.

Memorial Holiness Camp: The new trailer camping site at Memorial Holiness Camp, West Milton, Ohio is progressing nicely and will be ready for use at camp meeting time this summer. A bath house centrally located in the 64 camp sites is nearing completion. Those having recreational vehicles are invited to use this newly provided facility at camp meeting this summer.

The **Nappanee congregation** received five young people into church membership and a baptismal service on June 6. The congregation welcomed the Rosen-trater family home from Nicaragua July 8 after their year there. A food shower was presented to them. Twenty-five young people and children from the congregation enjoyed a week at Camp



The superintendent of the Skyline Sunday School, Harold Kauffman, holds golf balls and tees given to fathers on Fathers' Day (see Atlantic Conference news).

Lakeview, Michigan during July. Their experiences were shared in the Sunday morning service, July 25.

The Union Grove Church received four people into the church fellowship and were baptized June 6. Twenty-seven young people enjoyed a retreat at Pokagon State Park the weekend of June 27.

BIRTHS

Anderson: Michael Shane, born Nov. 8, 1970, adopted son of Mr. and Mrs. Edward Anderson, Rosebank congregation, Kansas.

Bigham: Paul David, born June 25 to Mr. and Mrs. Larry Bigham, Redland Valley congregation, Pa.

Ellis: Patricia Anne, born May 11 to Mr. and Mrs. Edgar Ellis, Oak Ridges congregation, Ontario, Canada.

Hollingsworth: Stephen David, born June 30 to Rev. and Mrs. Sam Hollingsworth, Ashland congregation, Ohio.

Keets: Jason Alan, born May 11, and adopted into his new home with Mr. and Mrs. Richard Keets, June 28, Ashland congregation, Ohio.

Lindsey: Laura Lee, born July 3 to Mr. and Mrs. Samuel Lindsey, Bethel congregation, Va.

Nigh: Michael Walter Levi, born May 12, to Mr. and Mrs. Walter Nigh, Niverville, Manitoba, formerly of Springvale congregation, Ontario.

Pertusio: Karen Lynette, born June 29 to Mr. and Mrs. David Pertusio, Palmyra congregation, Pa.

Stoner: Amy Louise, born July 19 to Rev. and Mrs. Andrew Stoner, Western Hills congregation, Cincinnati, Ohio.

Winger: Lisa Pauline, born Mar. 31 to Mr. and Mrs. Ray Winger, Heise Hill congregation, Ontario, Canada.

Wolgemuth: Heidi Lou, adopted at 3 weeks by Mr. and Mrs. Lester Wolgemuth of the Lancaster congregation, Pa.

WEDDINGS

Barr-Bert: Doris Jean, daughter of Mr. and Mrs. David Bert, Orrstown, Pa., and David Lee, son of Mr. and Mrs. Richard Barr, Grantham, Pa., June 26 in Messiah College Chapel with Rev. Ray D. Bert, brother of the bride, performing the ceremony, assisted by Maj. Ray Strawser, uncle of the bridegroom.

Doner-Nichols: June, daughter of Mr. and Mrs. William Nichols, Oak Ridges, Ontario, and John, son of Mr. and Mrs. Lloyd Doner, Gormley, Ontario, June 19, with Rev. Howard Richardson officiating.

Engle-Lorah: Marlene Lorah, daughter of Mr. and Mrs. Herman Lorah, Denver, Pa., and Dennis D., son of Mr. and Mrs. Daniel B. W. Engle, Mechanicsburg, Pa., June 26 in the Muddy Creek Lutheran Church with Rev. John Kammerer officiating assisted by Rev. Simon Lehman, Jr.

Fisher-Brenneman: Karen Marie, daughter of Mr. and Mrs. Earl Brenneman, and Ronald, son of Mr. and Mrs. Lorrain Fisher, July 10 in the Redland Valley Church with Rev. William Jacobs and Rev. Jay Sisco officiating.

Flowers-Schweers: Barbara Schweers, daughter of Mr. and Mrs. Russell Knipe and Bradley, son of Mr. and Mrs. Scott Flowers, June 27 in the Elizabethtown Church with Pastor Glenn Ginder officiating.

Hontz-Slaybaugh: Patricia Mae, daughter of Mr. and Mrs. Roman Slaybaugh, Dalton, Ohio, and Charles R., son of Mr. and Mrs. Russel Hontz, Annville, Pa., May 29 in the Chapel of the Cross, North Lawrence, Ohio with Rev. Norman Mowery officiating.

Kistler-Lehman: Carol M., daughter of Mr. and Mrs. Clyde Lehman, Telford, Pa., and Brian W., son of Mr. and Mrs. William Kistler, Allentown, Pa., June 26 in the Silverdale Church with Rev. Frederick Geib officiating.

Nolan-Skead: Beatrice Christine Skead and Melvin Keith Nolan, both of Oak Ridges, Ontario, June 19 with Rev. James Sider officiating.

Rosenberry-Martin: Prisella, daughter of Rev. and Mrs. Eugene Martin, Terre Hill, Pa., and Carl L., son of Rev. and Mrs. John Rosenberry, Green Spring, Pa., June 5 in the Grace Brethren Church, New Holland, Pa. with Rev. Martin and Rev. Rosenberry officiating.

Shaub-Tyson: Mary Susan, daughter of Mr. and Mrs. Aaron Tyson and John B., son of Mr. and Mrs. B. Clayton Shaub, married June 12 in the Elizabethtown Church with Rev. Glenn Ginder officiating.

Stilwell-Allison: Peggy, daughter of Mr. and Mrs. Robert Allison, Allisonia, Va., and Guy, son of Mr. and Mrs. James Q. Stilwell, Pulaski, Va., May 1 in the Farris Mines Church with Rev. Paul C. Smucker officiating assisted by Rev. Dale Allison.

Wideman-Johnson: Lynda Faye, daughter of Mr. and Mrs. Whitney Johnson and Donald Murray, son of Mrs. Dorothy and the late Murray Wideman, both of Gormley, Ontario, June 26 in the Christian and Missionary Alliance Church with Rev. Howard Richardson and Rev. Andrew McNiven officiating.

OBITUARIES

Borell: An infant son born May 19 to Mr. and Mrs. Greg Borell, Navarre, Ohio, died shortly after birth. In addition to his parents, the infant is survived by a brother, Bruce; grandparents, Mr. and Mrs. Elmer Borell and Mr. and Mrs. John Helmuth. Graveside service was held in Pleasant View Cemetery with Rev. Archie Penner, pastor of the Sippo Church officiating.

Gish: Jacob K. Gish, Mt. Joy, Pa., passed away July 10 at the Messiah Home, Harrisburg, where he resided. He was 95 years of age. He is survived by three sons: E. Titus, Abner and Paul; also 11 grandchildren and 12 great-grandchildren. Funeral services were conducted by his pastor, Harry Bert assisted by Rev. Graybill Wolgemuth, from the Mt. Pleasant Church.

Heisey: Mrs. Lizzie K. Heisey, 96, widow of Enos M. Heisey who predeceased her in 1927, died June 14, 1971, at her home in Landisville, Pa. Born April 14, 1875, a daughter of the late Christian and Barbara Kendig Kauffman, she is survived by five children: Mrs. Cyrus Lutz, M. Irene, Mrs. Roy Baker, D. Earl, and Ruth at home; eight grandchildren; and sixteen great-grandchildren. Funeral services were conducted at the Lancaster Church of which she was a member with Pastor Eber Dourte officiating. Interment was in the Silver Spring Cemetery.

Lehman: Henry G. Lehman, 82 years of age, was born in Culbertson, Pa., and passed away June 28, 1971, at the United Zion Home. His wife, Elizabeth Shelly preceded him in death in 1950. He was the son of the late Christian and Barbara Ginder Lehman. Surviving are six sons and six daughters: Jacob, Roy, Henry, J. Robert, Mrs. Lester Crumley, Mrs. Stanley Funk, Mrs. Kenneth Holsinger, Mrs. Paul Clark, Mrs. Hiram Grubb, Mrs. David Armacost, Earl, and Clarence; thirty-seven grandchildren; and fourteen great-grandchildren. Funeral services were held in the Mt. Pleasant Church with Pastor Harry Bert and Rev. Graybill Wolgemuth officiating.

Peckham: Mabel Sweeney Peckham was born Mar. 21, 1886, and passed away June 24, 1971, in Troy, Ohio. Surviving are her husband, Charles, one daughter, Mrs. Norma Jean Pratt. Funeral services were held at the Cron Funeral Parlor with Rev. E. J. Rohrer officiating assisted by Rev. Glenn Hensel and Rev. Raymond Paulus.

Between Brethren



(as seen at General Conference)

The Archives
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